

The Hebrew

PHILO JACOBY, PUBLISHER
CONRAD JACOBY, BUSINESS MANAGER
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THE CITIES OF REFUGE.

A TALE OF JUDEA, BY M. W. B.

[CONCLUDED.]
The unhappy man uttered a deep sigh, and continued: "Knowing these things, thou wilt not wonder that Basmath, the daughter of Machir, listened with a willing ear to the voice of my passion; and that our kindred sanctified our betrothal by their approval. Benoni, the only and beloved son of his father, in whom his brightest hopes were centered, was made the idol of his father's house; and, in the midst of this prosperity, while every heart responded to the music of happiness, the fearful punishment came, and the idol was overthrown. On discovering the first symptoms of leprosy, I flew to the priest for advice; I submitted to every requirement of the law concerning it; I offered sin-offerings, and fasted, and prayed, and besought the Lord to have mercy upon me; but He heard me not; his ears were deaf to my cries, O Reuben! and I was pronounced incurable. I fled--"

"Thy fate is truly bitter, son of Abdon," replied the sympathizing listener. "But why shouldst thou the inheritance of another tribe? These men would have supplied the comforts thou requirest with more certainty."
"Yes, thou sayest truly; but I was estranged from my kinsmen, separated from the beloved of my soul, and driven from the society of my fellow-men, excepting such as were loathsome as myself, and I sought a place where no eye could mark my wretchedness; no tongue recall the memory of the lost Benoni. In the wilderness I have since dwelt, watching the dreadful progress of my disease, not daring by my own hand to die, yet longing for the time when it shall please the Most High to end my punishment, and release me from my fearful burden. This morning I wandered towards Ramoth, and heard strange tidings concerning Hazael, of Heshbon."

"Ha! the sweetest thou the man?"
"Nay, I saw him not; and on my return my overtasked strength failed me before I could reach my tent, or even the spring of water which bubbles near it, and I fell fainting on the turf. How long I was senseless I know not; thou must have heard my reviving groan, and thine unshrinking kindness blessed me with the refreshing draught for which I had so long languished. May the Lord God bless thee for it!"

"Thy gratitude far exceeds the service, my poor Benoni!"
"Think not so, Reuben. It is sweet to taste once more the tender sympathies of my kind; and thy pity falls like a healing balm upon my torn heart; but I may not trespass too far upon thy charity--another draught from the same cool spring, and thou must go thy way onward; the clean may not dwell with the unclean."

"Truly, the law is very plain, my friend; but I am already defiled, and can therefore aid thee without increasing the evil. When evening cometh, I can bathe in yonder brook and be clean; after me then to stay with you, while it is in my power to serve you."

Sweet tears--the tears of gratitude, overflowed the eyes of the hapless Benoni; and his desolate heart was soothed by the gentle sympathy and tender care of his new-found friend. When he was sufficiently recovered to be able to walk, Reuben accompanied him to the tent in which he had taken up his abode, and soon had the satisfaction of seeing him sink into a profound slumber, as he rested upon his bed of leaves.

CHAPTER V.

Midday had passed, and evening was drawing near, ere our wanderer heard the signal which was to announce the approach of Eldad; then, as a cordial greeting passed between them, Reuben said--

"Thou comest not with the smiling face of a successful messenger, my brother; what hath chanced to displease thee?"
"Naught to displease, yet much to annoy me for thy sake," was the reply.

"Saidst thou this at Ramoth?"
"Nay, I saw him not; neither know I where he is to be found. Nathan, our host, was seeking him when I left the city. He passed, and then added, 'I think Hazael hath left Ramoth. The judges and elders who sat at the gate, know naught of him since morning-tide. Art thou willing to venture thy safety by taking the road to the city? All seems quiet and safe, and the law forbids any man to lie in wait for thee.'"

"Yes, Eldad, I will go; the fear of death hath passed away; my life is in the keeping of Jehovah; and if He will that I perish, let me perish."
"God forbid that I should urge thee into peril, my friend; rather let us remain here, until we learn with more assurance the movements of Hazael."

"Say no more, Eldad, I pray thee; I have already tarried too long, and kept thee from thy family and home. May the Lord bless thee for thy self-denying kindness, and repay thee

fourfold. And now, if thou art not too weary, let us press onward."

After proceeding for some distance along the southern declivity of Mount Gilead, they descended into the highway, which extended its long and unobstructed line up to the wide over-arched gates of Ramoth. All was tranquil--a few travelers were passing to and fro, each "on his own purpose intent," and no one seeming to notice particularly our silent wayfarers. Already they were near the gate, within which the faithful Eldad were assailed by sounds that filled him with alarm.

"Hearst thou that tumult, Reuben? and lo! he continued, as he gazed anxiously through the wide portals, 'thine enemy cometh upon thee like a whirlwind of the desert--head tall figure to the blast, and turn aside; perchance he will not see thee as he rushes past.'"

"Nay, nay, Eldad, the lion hath already crept too long; let him face the whirlwind, and bravely meet the faith that befall him; and he strode desperately forward, followed by several persons who were hastening to ascertain the cause of such an uproar in the street of the city."

Two horsemen, the one armed with a spear in his hand, and a sword by his side; the other, apparently an attendant, and likewise armed, were careering through the street at such speed as to endanger the lives of all who were so unfortunate as to encounter them; while the ear was shocked by the curses and threats which issued from the lips of the foremost rider. It is Hazael--he rushes through the arch of the gate, and, as the terrified people fly from before him on every side, his eye falls upon the stately form of Reuben, as calm and unflinching, he still presses forward to the portal. Surprise seemed at first to paralyze the frame of Hazael--for an instant he stops, then raising his spear, darts it with all his strength at his victim, but a strong and rapid hand had snatched it, and the fatal weapon passes on to transfix another to the earth. It quivers in the heart of Benoni, the leper. The tender care of Reuben had awakened sentiments of affection in his heart, which had induced him to follow the footsteps of his preserver, and he had thus repaid his debt of gratitude, and found the death he had so long and earnestly desired. Before either Reuben or Hazael had recovered from the consternation occasioned by this unexpected catastrophe, the former found himself safe within the sheltering walls of Ramoth Gilead.

REUBEN TO ZILLAH.

Beloved, that thou hast not, ere this, received a written testimony to the faithfulness of thy betrothed husband, is not that he loves thee less, but that his love is too great to afflict thee with uncertain tidings; but now that all uncertainty is removed, the judges having examined his case in all its circumstances, and pronounced him free from the stain of murder, and guilty of manslaughter; his heart is wearied with longings for the society of Zillah, and he writes to plead for great favors from her affection.

Thou knowest, light of my life, that in obedience to the command of our great lawgiver, the manslayer who has fled to a City of Refuge, although cleared from the guilt of a greater and inextinguishable sin, must still abide in that city until the death of the presiding High Priest; and thus be separated from his kindred and friends, and as exile from his home, for a time to which he can affix no limits, because he cannot foresee the event which will release him from his punishment; therefore, only the death of our good and venerable Zadok can restore me to the inheritance of my fathers; and I must vainly believe that my Zillah will not compel me to wish that he should an event may be hastened, in order to complete my happiness.

Shall I say to my beloved that I have provided my house, and hired me men-servants and women-servants, and only await the performance of promises she has made to me, to be as blessed, as thou situated, I can hope to be? Do I ask too great a sacrifice? Can Zillah relinquish her kindred and her father's house for the home of her husband in the inheritance of God?

I send this missive by the hands of those who will do thy bidding, and escort thee in all honor to Ramoth; at its gate thy happy Reuben will await thee.

And now that the first desire of my soul hath been expressed to thee, I will relate to thee somewhat of the events that followed my entrance into this place.

Thou hast heard of the great danger I encountered from the spear of the unhappy Hazael; and if the kind and watchful Eldad had not forced me aside from his course, I must have been slain instead of the afflicted Benoni. How strongly were the words of our holy Psalmist illustrated by the fate of Hazael: "His violent dealings have returned upon his own head!" Before he had time to recover from his consternation at the issue of his madness, and disappointment at my escape, he was in the hands of the authorities, and borne away to answer for his offense.

Zillah, although the venom of the serpent was in his heart, I cannot but pity him for the pangs his conscience will inflict upon him--bodily evils cannot compare with them in intensity, so fatal are the consequences of unrestrained passions. How happy the exchange at world, for the poor leper whom his weapons released from such indelible suffering! The hand of the Most Merciful directed the spear and I believe, only to repay him with eternal happiness for all the misery he experienced on earth.

In the street of Ramoth, I saw amidst the crowd the man Nathan speaking to Eldad, and I heard him say--

"This, then, is Reuben, the slayer of my kinsmen; and thou dost lead him to my house?"

"Even so, Nathan; but, as I told thee this morning, I knew not that Abner was of thy family. Thou gavest him food and shelter for the night, and I thank thee for them. Thou knowest whether more is due thee?"

"What meanest thou?"
"Spakest thou with Hazael to-day, Nathan?"
"Nay, I spoke only with his man-servant."

"To whom thou saidst that Reuben was at thy house?"
"How could I know that?"
"Thou deceivest me not, Nathan; I feared thy treachery, and suspected thy business at Ramoth; yet I thought, 'peradventure I wrong him, he may be faithful;' behold the consequences of thy treachery--revenge has been defeated, and Hazael has become a transgressor."

The wrath of Nathan was great, but it availed him not.

To the brotherly love of Eldad, under the Lord, I owe my life, my present comfort, everything; and shall we not together strive to repay his untiring friendship, my cherished one?

Another incident has occurred here since my arrival, which has filled my heart with pity for the criminal, and thankfulness for my own happier lot. Yesterday, while passing down a street, I observed a crowd assembled, and was attracted by curiosity to join it. On inquiring the cause of the assemblage, I learned that a murderer who had fled hither for refuge, had been arrested by the elders of the city where he had dwelt, in order that they might deliver him into the hands of the Avenger. It appeared that the body of a man had been found lying dead in a field of Gad, near Jabesh-Gilead; and the elders of that city, anxious to clear it from the crime of blood-guiltiness which might be imputed to it, from the circumstance of its being the place nearest to the body, obtained a young heifer which had led to a valley near at hand, and there cut off its head as a sacrifice of expiation. Then washing their hands over the body, they said, 'Our hands have not shed this blood, neither have our eyes seen it; be merciful, O Lord! unto Thy people Israel whom Thou hast redeemed, and lay not innocent blood to their charge.'

Strict search was then made for the guilty person, and at last it was discovered that he was from Manahaim; had long been at enmity with the Gileadites, and had slain him to gratify his revengeful spirit. Like myself, he fled here to escape; but there was no safety for the wilful murderer, and he was given up to his enemy. Blessed be Jehovah, that my fate was not like his.

Deem it not strange that I repeat this tale of woe to thee, O Zillah! my soul, filled with gratitude for my own escape, cannot withhold its emotions from thee; and thou, beloved of my heart, wilt share them; thou and thy Reuben will together lift up thy songs of thankfulness and praise to the Lord God of our fathers for the preservation vouchsafed him; and thou wilt hasten thy journey, that we may the sooner unite in these proofs of our gratitude.

THINE OWN REUBEN.

Joy and rejoicing gladdened the dwelling of Reuben; for Zillah, loving and trusting, had granted his petition, and had come to throw light and beauty across his path, so long darkened by the shadows of grief and remorse. Magnificent preparations for the nuptials awaited his arrival; within the stately hall in which the holy ceremony was to be performed, was erected a splendid canopy of crimson velvet, rich with tasteful ornaments of gold and precious stones, and under this the lovely bride, closely veiled, was placed by her two attendants. A married pair already performed this duty; and Eldad and Sheraiah were chosen by Zillah, as most deserving the honor attached to its fulfillment. Opposite the bride, and under the canopy, stood the happy bridegroom, his face radiant with happiness, although he strove in vain to obtain a glimpse of the veiled features of his beloved.

The rabbi commenced the ceremony by taking a glass of wine in his hand and pronouncing a devout benediction. "Blessed art Thou, O Lord our God, King of the Universe, who hast sanctified us with thy commandments, and hast forbidden us the commission of sin, and hast permitted us marriage by means of the canopy and wedlock. Blessed art Thou, O Lord, who sanctifiest Israel." The couple then tasted the wine; after which, Reuben encircled her finger with the fatal ring, saying, as he did so, "Behold! thou art wedded to me with this ring, according to the law of Moses and Israel." The marriage contract was then read aloud, and the Rabbi took a second glass of wine, and after repeating seven different benedictions over it, presented it the bride and bridegroom to drink: the empty glass was then laid upon the floor, and Reuben stamped it in pieces, as emblematical of the frailty of human life. Then were heard the voices of congratulations from the numerous friends of the wedded pair, and when these had ceased, the light flaring of the youthful Joel might be seen, threading the mazes of the crowd to solicit alms for the benefit of the poor, that the hearts of the sick and destitute might participate in the rejoicings of the happy couple.

For seven days the sounds of gladness and mirth echoed through the halls of the princely Reuben; the least and the song were there; music floated round, filling the air with melody and the cheeks of the dark-eyed daughters of Gad bloomed with the excitement of many pleasures. Zillah, beautiful in her happy love, gave loose to her innocent joyousness. "Come thou with me, my Reuben!" she cried, placing her little hand upon his arm: "I would fain wander in the garden at this sweet hour of twilight." Hearst thou the bird of song, our own loved nightingale? How loudly he pours forth his song, as if to summon us to his lonely presence!

"I love the nightingale's song, my Zillah, and the twilight hour is very pleasant; but when thou art near me I see only thee."

"Thy words are dear to my heart as the fragrance of the rose to the little bird that rests within the flower, yet I fear me thou art but a flatterer, dearest."

"Wherefore dost thou doubt me, love?"
"I sometimes fear thou art not quite happy, Reuben."

"And why should such thoughts enter thy mind? Beholdest thou aught in me to justify them?"

"Thou smilest with thy friends, my Reuben,

and thine eye beameth with affection for thy Zillah; and yet the watchfulness of love can at times discern sadness in thy glance and sorrow in thy voice. Let thy wife share thy affliction, my husband. Shouldst thou mourn and I not weep with thee?"

"It is from no new cause, my love; thou knowest but too well my unhappy source!"
"The death of Abner?" asked Zillah, in tones of deep sympathy.

"Even that," he replied, sighing.
"Yet the judges and elders of Ramoth pronounced thee excusable, inasmuch as thou hadst great provocation; they have acquitted thee of all intentional crime. And hast thou not expiated all that the law requires in expiation?"

"True, most true, beloved; but, although the sin may be expiated by the blood of the sacrifices, and my soul cleansed from the foul stain, what shall wash away the remembrance of it from my mind? What shall release me from the awful certainty that I have deprived a brother of the life which I cannot restore to him? that I have forced him unprepared into the dread presence of the Lord God of Israel, who hath said that, 'although abundant in goodness and truth, He will by no means clear the guilty.'"

"Thou art unhappy then, O Reuben; and thy Zillah?"

"Must suffer no painful suspicion to wound her peace," he replied. "I am truly happy." He added, tenderly, "In my home, in my station among the princes of the tribes, in my family, and above all, in the priceless treasure of my wife; and if this single drop of bitterness put there by my own hand remain in my cup, shall I not drink it? Shall I not pray that it may purify and ennoble my heart, and render me more anxious to merit the great blessings the Eternal hath heaped upon me? Shall I not strive by a life of forbearance and righteousness to atone for the evil I have done? And wilt thou not strengthen and assist this holy purpose, my Zillah?"

Tears filled the eyes of the gentle bride, and fell upon the hand of the husband as, in the fervor of speechless reverence and love, she pressed it to her lips, and held it to her throbbing heart.

(THE END.)

THE JEWS IN PARIS.

[CONTINUED.]

The Jews in Paris, in common with all classes of the poor population, have a right to relief in the public hospitals, with full permission for their friends and rabbis to visit them, yet they had serious objections to availing themselves of the necessity. These arose principally from which they considered unclean; and the result was that invalids frequently preferred remaining at home to taking advantage of the benefit of hospital treatment. To obviate this difficulty in the 1852 the Jews of Paris determined to establish a hospital of their own. As in the case of most of their public charities, the Rothschild family were the largest contributors. The Baron himself presented them not only with the fee simple of the land on which the present hospital stands, and the garden attached to it, but he also subscribed largely to its erection and endowment, and in consequence of this liberality the institution has since gone under the name of the Rothschild Hospital. At the commencement, however, the size of the building and the accommodations it afforded was much smaller than at present, the Israelitish population of Paris being at that time not more than 18,000 souls. It is now a hospital of considerable magnitude, but only affording advice in all medical and surgical cases among their own community, but likewise to all Christians who may have met with accidents; and these are tended with all kindness and consideration, although the institutions is supported solely from the contributions of the Jewish population. The amount of cubic feet of air allowed to each bed in the hospital is less than what is considered necessary in the present day; but the scientific ventilation of the building and its perfect cleanliness neutralize to a great degree this deficiency. At the time of our visit the ventilation of the whole of the building was as perfect as that in any of the best managed hospitals in our metropolis. The dispensary, the kitchens, and, in fact, the whole of the offices, are on a most efficient footing, the corps of nurses appeared both abundant and skillful, and the medical staff in point of ability and reputation was second to no hospital in Paris.

There is also attached to the institution a hospital for children, and here a remarkable feature in the Jewish social organization is to be found. We noticed in the wards for the sick children that there was a far greater number of nurses attending them than was necessary; in fact, they appeared to be inconveniently numerous. I called the attention of my kind guide to the circumstance, and he remarked to me--

"The women you see here are not nurses, but a principle with us to encourage family affection in every possible way; for we are fully assured that the welfare of all communities depends more on the maintenance of affection in families, than on the maintenance of affection in families; and we are fully assured that we not only allow, but advise the mothers to care and nurse their own children, thus the affection which ought to subsist between parent and child should not in any way be deteriorated by the amount of charitable relief afforded to them. And not only here, but in all other charitable institutions, we attempt as much as possible to keep up this feeling."

It is a subject worthy of grave consideration whether in the administration of our medical charities in London, and more especially in our hospitals for sick children, we by not, while affording relief to a child, to a certain extent demoralize the parent by loosening the relation which should exist between them. Any person who has had much experience in hospital management will admit that by too easily relieving the mother from the onus of nursing her own child we occasionally engender a readiness to part with it, which is to be deplored. General

ally a mother who for the first time brings her child to a public hospital for advice, strongly objects to leave it there, even when advised by the authorities to do so. Being persuaded, however, she consents, and for some time calls daily at the hospital to inquire how her child is progressing. The child when cared leaves the hospital, and is again struck down by illness. The mother now seems to have got rid of her feeling against allowing her child to enter the hospital, and anxiously requests that it may be admitted. The same woman who, at first strongly objected to her child being cared for by others, is afterwards frequently found insisting that her children shall be admitted, when their maladies are of the most trifling description, such as might be equally well attended to at home. In the Jewish hospital for sick children in Paris none are admitted who are not seriously indisposed, and in all cases where it is possible for the child to remain with its parents, the mother is assisted not only with medical advice and comforts, but also by pecuniary aid.

The managers of the children's department of the Rothschild Hospital have adopted a very excellent plan, not only of maintaining the funds of the institution, but of keeping up good feeling between the rich of their community and the patients. Any lady or gentleman can endow a bed for the sum of 6,000 francs (£240 English), an inscription being placed at the head of each bed, telling the name of the founder. But more than the mere gift of the money is expected. When a person endows his bed it is understood that the patient occupying it shall to a certain degree be under his protection, and he shall occasionally visit and take an interest in the poor child. The names of the Rothschild family were to be found over very many of the beds, while at the same time there were other names sufficiently numerous to prove the general character of Jewish charity. There is also attached to the Rothschild Hospital a maison de retraite, or asylum for the reception of aged and infirm men and women, and a section for those suffering under chronic diseases, the latter having been founded by the Baron James de Rothschild, and dedicated to the memory of his son, the late Baron Salomon de Rothschild. Independently of the sum necessary for its building and furniture, he contributed the full amount necessary for its maintenance. In the maison de retraite a bed may be endowed for the sum of 10,000 francs, or £400 English. The founder of a bed in the retraite has not only the right to nominate its occupant, but has also the power to confer it on his heirs. Altogether the hospital and its annexed establishments do great credit to the Jewish community of Paris, and are well worthy of a visit.

With respect to the other Jewish charities in Paris, although there are several, almost the whole are under the management of a central body, known as the "Comite de Bienfaisance," of which Mr. Albert Cohen is the honorary secretary. Their duties are divided into seven branches, each under its own particular organization.

1. The comfort and assistance of those in distress.
2. Superintendence of burials.
3. Clothing the poor.
4. The superintendence of pensions, gifts of money, and diverse expenses.
5. The orphanage.
6. The schools and infant schools.
7. The lying-in society.

The duties of the committee are manifold, and are performed with a singular combination of tact and kindness. They meet twice a week at their office, and hear applications for relief to persons who are in urgent need; they immediately make them grants in money or goods. At their monthly meeting they grant small pensions in money, or relief in kind to cases where it is required. This relief, however, is never given to the applicant at the time, but is taken to his dwelling, so that the donors may be certain that no imposition is practiced. They have thus also an opportunity of knowing whether the amount of relief granted is sufficient. They also pay the traveling expenses of persons who are in search of employment, under the condition, however, that it shall be repaid as soon as the parties are able to do so. Here a very excellent trait may be noticed in the character of the low Jews both in Paris and in London, proving as it does, how well the virtue of family affection is inculcated by their Rabbis. When a married man sets out from Paris in search of employment he generally leaves his wife and family behind him, to be assisted or maintained by the charitable of the community, on the understanding that as soon as he has earned sufficient money to pay their traveling expenses, he shall forward it to the Paris that they may join him. In no case does the Jew omit to do so, even though, as occasionally occurs, he may have reached Canada, the United States of America, or California even, before earning sufficient for the purpose.

Other portions of the duties of the committee are to assist the needy by the payment of part of the whole of their rent. They send baths to the houses of persons requiring them, who are too poor to pay public baths and wash-houses (being establishments much needed in Paris). In winter they supply gratuitously a large number of fuel and at Easter pass over bread. They also assist in taking articles out of pawn which the poor have necessarily have been obliged to pledge. They distribute cooked food for large quantities to the poor, and this they do in a most efficient manner, by establishing a kitchen or "bureau" near the Place Royale, and in a locality inhabited by many of the poor Jews.

(TO BE CONTINUED.)

The bill tendered by the San Francisco Verein to the officers of the German Frigate, "Herta," on Wednesday evening last, proved a perfect success. The ladies especially shone in their grand toilets. In all things from their carriages they were one and all, and in their splendid cloaks, manufactured only by Messrs. Schirmer, Frullinger & Co., 14 Montgomery street.

NOTES OF A TRIP TO THE HOLY LAND.

THE SUBSTANCE OF A LECTURE DELIVERED BY
CAPT. HENRY LUNLEY, AMSC. 1. H. A.

No. 3.

[CONCLUDED.]

During our stay in Jerusalem we visited most of the Jewish charitable institutions, schools and hospitals. With two exceptions (the Rothschild Foundation Hospital and Dr. Lendon's Girls' School) there is much abuse of charity and waste of opportunity.

I noticed the energetic endeavors of the missionaries to capture the poor and miserable of our race; and while any success whatever on their part is to be deplored, it is satisfactory to know that their aim is, after all, very small, considering what a fertile field of poverty and wretchedness they have to work in; and the calculation I believe, that from the number of converts they have taken credit for, and the amount of money that is known that they have annually expended, it has cost about \$200 a head for each convert. For my own satisfaction I conveyed to them the information that it was not unlikely that we could, if we desired it, make double number of Christians into Jews for half the money.

I examined some of their converts, and found them only so in name—not that they were Jews, but certainly they were not Christians. I hear from a reliable source that the most mercenary practices are resorted to by the missionaries in paying money to poor Jews to attend a church or Bible class, and to parents of children to allow them to attend Christian schools. Such are the ignominious means to which the missionaries resort to show favorable results in their reports, and so attract money to keep the system moving. These practices are not confined to the East—the same thing is going on every day in England; for the foundation of the conversionist undertaking is money, which, if withheld, the whole fabric would come tottering to the ground.

The missionaries are bound to show results, and if they succeed in lodging with a Jew a tract or a copy of the Christian Bible in Hebrew, it is at once put down as a preliminary conversion, and the rich spinners of Great Britain alter their wills accordingly, and the "poor dear Jews" come in for another series of attacks by the missionaries!

One of the schemes of the London Missionary Society is the "Jewish" Hospital in Jerusalem, which is under the care of Dr. Chaplin. I have not a word to say against this gentleman, whose acquaintance I made, and who is a conscientious and talented physician. I am told he does not actively take part in any of the conversionist schemes—I say actively, but the system which I denounce is carried out indirectly or passively with his assistance; for whenever he visits a sick Jew, a "missionary" follows him up and takes advantage of the sickness and weakness of the patient to pour into his ear his attempts to weaken the Jew's faith. Is this fair? Is this conduct in any way to be justified? "Converts at any price" seems to be the rule. The trade would do out if no results are shown, but the means by which the results are shown should be known to the world.

We visited the Jewish burial ground, which covers a large part of the Mount of Olives, and comes down nearly to City wall. Here are thousands of flat stones with Hebrew inscriptions—some extremely ancient, others more modern—which mark the last resting-places of our ancestors. Here also is the pillar of Absalom, whose death (in Moab) and burial are so vividly described in the Bible; likewise the tombs of Zachariah and Jehoshaphat. The pillar which Absalom raised during his life time as a memorial of himself, and described there as Absalom's place, and which truly (as mentioned in the Bible) "remains there to this day."

Time will not permit me to say anything more about Jerusalem. I will now describe the trip which we made to the Jordan and the Dead Sea.

A journey into the country of the Bedawin Arabs requires to be taken under their guidance and protection. They buy such means as they like to sell on all travelers who pass through their country. It seems singular that the Sultan does not provide guards or make the road safe. But it seems to be a part of the peculiar misgovernment of the country to allow the Bedawin tribes of each locality to levy contributions on travelers; or, in other words, to rob them of their money. So we had to purchase the protection of the Bedawins of the Jordan to guard against all enemies of their own or neighboring tribes; and the agreement was to the effect that we should be taken by the Sheikh Reschid and a proper guard to the Dead Sea and the Jordan and back in safety to Jerusalem.

Without such protection the journey was simply impossible; and I was much amused at the account of a lady and gentleman who had attempted the trip without the formality of a Bedawin guard, and who had been met and robbed of their baggage, their money, clothes, and valuables—the gentleman had to beg of the Bedawin robber the Times newspaper in which to clothe himself and his wife. The husband returned to Jerusalem in that valuable journal, his wife being wrapped up in the supplement. We set out in the early part of a lovely morning with a large caravan of baggage, mules laden with our tents, tables, and cooking utensils, Arab servants and followers, and last, but not least, the dragoman—an important individual who provides the whole of the requisite food and wine, besides tents, horses, mules and donkeys.

Outside the city wall we met our Sheikh Reschid, his brother Mohammed, and our body guard of six Bedawins with other Bedawins to guard our baggage mules. The Sheikh and his brother were both two fine specimens of the true Arab of the mountains—both mounted on Arabian mares of great power and beauty; and it was delightful to see the Sheikh when we came to a level piece of road, go through a series of admirable performances, such as cutting off at full gallop, swerving to the right and left, circling round, and then suddenly stopping while at full speed, and all this without any perceptible movement of the right hand in which he held the reins.

I became as friendly with our Sheikh as two people could be, each of whom spoke but a half dozen words, at most, of the other's language. As we rode side by side, he called me "brother" and said "very good." We carried out the eastern bond of friendship by exchanging names. I became Reschid ben Something; and he (much to his surprise at my knowledge of a language which sounded very much like his own) became Reschid ben Reschid. But the crowning absurdity occurred when in the arid of his new friendship he bestowed upon me his country, which comprised all the lands between Jerusalem and the Jordan, with a part of Moab.

I believe. I was not to be out done in generosity, so I at once, in return, made him a present of the best of all Great Britain. After all he had the best of the exchange, as I gave him a bright red silk handkerchief to which he took a fancy. This same Sheikh Reschid was always begging and taking a fancy to things until he became a nuisance, but the most objectionable act was that of the handsome Mohammed whom, on the shore of the Dead Sea, I sent back to bring one of my silver spurs which I had left there after bathing; but he returned with the information that he had not found it—I suppose he wore it now, and tells travelers that an English lord gave him for some unexampled act of bravery.

The road we traveled was through deserts of the Judean mountain range. The country was all wild, rocky, and barren; here and there were flocks of sheep and goats attended by armed shepherds. Every Bedawin we met carried a long gun and knives. We passed several, and they all gave the Eastern salutation to our Sheikh, whose people they were. They were mostly tall, dark and wicked looking fellows, more inclined, I should say, to cut a throat than to do a good act. Ishmaelites, every hand, was turned against them and their hand, against every man. These are the descendants of the original inhabitants whom the Israelites encountered; and it is very likely that with the exception of the gun and other weapons, they were identical in appearance to many of the tribes of their forefathers.

The road was always down hill. The Dead Sea is 3,000 feet below Jerusalem, and this descent is made in twenty-eight miles, the distance between the two places.

After passing through the grand and precipitous wady El Kelt, the scene of Elijah's sojourn; in this country, we obtained our first glimpse of the Dead Sea—a shining mass of water away in the far distance below us, bounded on the east by the ever mysterious mountains of Moab, which rise like a red wall up to Heaven, and shut out the view into the country beyond. Wherever you travel in mid-Palestine, this wall of rock rises on the east, and veils from you in a most tantalizing way the unknown country of Moab, which has been partially visited by Europeans; and although we were going almost to the foot of these mountains, we knew that we could not pass beyond. The dangers and difficulties of the journey, and its expense for it costs a large sum for black mules, prevent all but the most ardent traveler from venturing beyond; and that country of ruined cities of fertile land as some say, or of desert rockiness as others imagine, is, in consequence, but little known up to the present moment. Who shall say what buried treasure, what inscribed and truth-telling stones, and what secrets, are not contained in that unknown country, which was the scene of much of the wanderings of many of battles and victories of Israel under Moses, who died near the Mount, which raises its head over Ramoth Gilead, and who viewed the Promised Land from Pisgah, another of the tallest of the range?

At six in the evening we arrived at a camping place for the night, which was on the banks of a beautiful running stream of water called Elijah's Brook—the Brook Cherith of the Bible, and the Ain El Sultan of Arabs; and here, under a high mound—the remains of the city of Jericho—our camp was pitched.

THE HEBREW EXODUS.

Why Moses did not take the short route to Canaan is clearly told. The Hebrews would have to pass through the region where for centuries the Philistines had established a powerful government. This people would, of course, oppose the passage of the Hebrews—hardly for as yet it was only a horde, with no military and little civil organization. Moses clearly saw that time was required to mold his horde into a nation. Hastily expelled from Goshen, there was no other place for the organization than in the desert of Sinai. Here he had dwelt for forty years, and was therefore well acquainted with its physical character. Toward this region he led his people. The route, as indicated upon the map, led almost straightaway from Canaan. Instead of marching northward, the Hebrews went for four days' journey almost due south. The Egyptian king now took a sudden resolve. Instead of merely expelling the Hebrews, he would exterminate them. They professed to intend a few days' march into the desert for the purpose of sacrifice, after which they would return. They should, he resolved, never return to Goshen, and so thereafter threaten the safety of Egypt. With a large force Pharaoh came upon them as they were hemmed in between the mountains and sea. Their destruction seemed inevitable. Then occurred the passage of the Red Sea at a narrow point near the head of the Gulf Suez. How far this passage is to be considered as miraculous, in the ordinary sense of the word, we do not stop to inquire. We leave it as the record leaves it. The fact of the passage is not disputed. That no record of this event appears upon Egyptian monuments is easily explicable. The Pharaohs recorded only the glories of their dynasty; they passed over their reverses; omitting even the mention of monarchs whose reigns were inglorious. It is a matter of question whether the Pharaoh of the exodus is mentioned in their annals.

After passing the Red Sea the route of the Hebrews led them into the so-called "deserts" of the term. The words which we so translate mean simply a region mainly uninhabitable. Thus, in the old use of the word, the fertile plains of the valley of the Mississippi would a hundred years ago have been styled deserts. For a few days the route of the Hebrews was through an arid region, where they suffered severely from lack of water. Then, as shown on the map, they turned sharply to the east, and penetrated the mountainous region of Sinai. This march occupied about three months; and as it was begun early in April, they reached the region of Sinai in early summer. Here they remained nearly a year, during which time the code of laws was promulgated, and a civil, military, and religious organization effected, which transformed the Hebrews from a horde into a people.

When the dove returned to the ark with the olive-leaf in her mouth, she prayed thus— "Lord! Though my food be sweet as honey, let me not be dependent upon the gifts of man. No matter if it be bitter as the olive, so long as I take it from Thy hands, O Lord!"

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CALENDAR

שבת... Wednesday, Thursday, June 12, 1872
יום ראשון... Saturday, Sunday, July 1, 1872
יום שני... Monday, Tuesday, August 13, 1872
יום שלישי... Wednesday, Thursday, August 13, 1872
יום רביעי... Friday, Saturday, August 13, 1872

ETERNAL LIFE.

Life and happiness are the great objects we aim at while here; life and happiness are the great objects we should aim at hereafter. Let us then endeavor to form a faint idea of what that happiness may consist. The source of all happiness, assuredly, dwells with God. What ever gladdens the heart of man with any real and satisfactory joy comes forth from that origin. The fountain of life and light is justly said to be with him. That Supreme and Independent Being, "the great first cause of all existence," must necessarily possess within himself every principle of beauty, and no cause from without can possibly affect his undisturbed felicity. Among created dependent beings happiness flows in scattered and feeble streams—streams that are often tinged with the blackness of misery. But from before the throne of God issues the stream of life, full, unmixed and pure; and the pleasures which now in scanty portions we are permitted to taste, are all derived from that inexhaustible source. It is manifest, therefore, that every approach to him who is the fountain of all good, must be an approach to felicity. The enjoyment of his immediate presence must be the consummation of felicity. It is this presence that we seek when we pray for eternal bliss and everlasting life; it is this presence that our great teacher recommends us to seek when he says, "Behold, I lay before thee this day life and good, therefore choose thou life." Judging of the invisible by the knowledge we have of the visible objects, we may thus form a faint idea of the "eternal life" which, as an instructive desire, "God has planted amongst us"; that blessed existence which awaits the just and the good in a life to come. But the whole of what is implied in arriving at the presence of God, we cannot expect to comprehend. When holy Scripture speaks of "beholding the face of God," to rejoice with the light of his countenance," seeing light in his light," such expressions as these, convey sublime though obscure ideas of the most perfect happiness and the highest exaltation which the soul is capable of. This, however, we know, that the absence of God, the distance at which we are now placed from any communication with our Creator, is one great source of our infelicity.

In order further to convey some faint idea of the enjoyment of everlasting life, by such an image as we can comprehend, let the image be taken from the most glorious representative of the Supreme Being which we are acquainted with in this world—the Sun in the heavens, the corporeal source of light and life. There are two sublime thoughts of the Divine Being given us in Scripture, on which it may be edifying that our thoughts should rest for awhile, in order to aid our conceptions of everlasting life in the presence of God.

The Creator is represented to us as the spiritual origin, the inexhaustible source of light and life. "For he is thy life," says Moses. "The Lord is light and salvation," says David. Let us for a moment draw the faint and imperfect line of comparison between the two objects. As the sun, that resplendent luminary, cheers and revives the universe, and after a most tempestuous night, it comes forth in the morning with its brightest lustre, and inspires every heart with gladness; as ascending gradually through the heavens, it converts that whole vast extent over which its beams are diffused into a region of light, and thus changes entirely the state of objects by arraying all nature in beauty, and transforming it into the image of its own brightness. Some such change as this, though in a degree infinitely superior, we may conceive to be the revelation of the divine presence to mankind upon the human soul when permitted to advance to the throne of God's Majesty.

Besides the advantages we derive from the light which the heavenly luminary diffuses, we know that nothing in the vegetable or animal kingdom could exist without the warmth and life which that body imparts. What inestimable blessing, what indescribable delight, must not arise from the great source of light and life in future state. The revelation of his presence infers, of course, a complete diffusion of light and knowledge among all who partake of it. This, unquestionably, forms a primary ingredient of happiness. And as it is an innate principle in man to seek enjoyment and happiness in his life, even so God has implanted amongst us the desire to perpetuate our enjoyment into life everlasting, by endowing us with an immortal spirit. If we look within ourselves we perceive a capacity of wishing, of desiring, of expecting, in the boundless extent of which all things beneath the heavens are lost. There is not an object in all the wide creation of matter and form on which our soul can rest with full satisfaction, and without a further wish or higher aspiration. The unsettled state of man, and his constant desire for progress, is one of

those qualities which constitute the chief difference between him and the brutes. The latter seeks no progress, because in his present state he is as perfect as he can be. But was there ever a period in the history of the world when the human mind was at a stand? No. "God has implanted eternal life amongst us," has given us the instructions and propensities to continue the enjoyment of life beyond the period of earthly existence. When, therefore, we greet each other with the wish of "long life and happiness," we may be reminded at the same time of the enjoyment of future life in the immediate presence of God, and "know our hearts with all diligence," for out of it are the issues of life.

CONFIRMATION.

Shebnoth was universally observed by our co-religionists in this city, Wednesday, the first day, divine services were held in all our synagogues. In two of them the ceremonies were made the more impressive by the rite of confirmation being conferred.

On Sutter street, a large congregation had assembled to witness the highly interesting event. The ark had been decorated with evergreens and flowers. At half-past ten o'clock the class of confirmands—six girls dressed in white and five boys—marched up the centre aisle, taking seats in front of the altar. At the conclusion of the reading of the law, the choir chanted a beautiful hymn, and the classes took their places on the altar.

Rev. Dr. E. Cohn then delivered a most fervent prayer, followed by a sermon to the congregation, closing with a beautiful address to the class, admonishing them as to the course of life they should pursue in future. The class then rose and each pupil interrogated in the principles of the Jewish faith in the following studies of God, of the world, of God's working in the world, of man, of man's nature, of man's destination, the relation of man to God, means whereby man may attain to godlikeness, sanctification, prayer, of festival and the Sabbath, of the ultimate aim of the human race. The class then recited together the Ten Commandments and principal cardinal of faith. Louis Haas recited in a most admirable style the Commandments in Hebrew. The examination having gone through with the pupils acquitting themselves creditably, they were again addressed briefly by their instructor, Dr. Cohn, and confirmed as members of the Congregation of Israel. Sophie Selig, daughter of the President, then recited a beautiful prayer, invoking the blessings on the instructor and parents, and to strengthen the pupils in their faith. Louis Lyons closed the ceremonies with a devout prayer.

The class confirmed was composed of Louis Lyons, Viola Rosenberg, Bertha Morgenthau, Julia Levy, Sophie Selig, Louise Mansfield, Max Shippers, Siegmund Ackerman, Adolph Lyons, Baron Abrams, Louis Haas.

At the close of services the class received the congratulations of friends. During the afternoon Rev. Dr. Cohn was presented with a large magnificent clock as a token of the esteem in which he is held by the confirmands.

THE SHEBNOTH (SHEBNOTH). Synagogue, corner of Post and Taylor streets, was crowded to its full capacity, the occasion being the first time that any confirmation ceremonies took place in that congregation. The altar and along the galleries were decorated with evergreens. A beautiful white silk curtain, trimmed with gold fringe, for the first time, presented by the confirmands, was also exhibited for the first time.

At six o'clock the class of seven girls, dressed in white with wreaths of natural flowers on their heads, entered the Synagogue and took positions assigned to them on the altar. The following programme of exercises was carried out:

Prayer, Rev. A. J. Messing; Hymn, Bertha Rodstein; Address to the class as to their duties and obligations as daughters of Israel, Minister; Opening Prayer, Pauline Meyer; Offering Prayer, Hannah Shaw; Examination in General Religion; Ten Commandments, Janette Ephraim; The Twelve Apostles, Golda Marks and Adeline Ephraim; The Three Fundamental Principles of the Jewish Faith, Cella Jacobs, Harriet Danziger and Lillie Mink; Religious Declaration, Dora Soligsohn; Prayer, Lillie Reinsteint; Parents' Blessing; Address to the Teacher, Rebecca Solomon; Sublime Prayer, Jennie Kalish, Josephine Abrahamson, Matilda Meyer and Isabella Abrahamson; Closing Prayer, Flora Peiser.

The class did exceedingly well, but especial mention should be made of Janette Ephraim, who recited the full Hebrew text of the Commandments and then translating them into English and Hebrew. Solomon for the very beautiful address in returning thanks on behalf of the class to Dr. Messing, their instructor, and to the Board of Trustees for their kind efforts and facilities extended to them.

The confirmands were, Pauline Meyer, Bertha Rodstein, Hannah Shaw, Janette Ephraim, Adeline Ephraim, Golda Marks, Cella Jacobs, Harriet Danziger, Lillie Mink, Jennie Kalish, Josephine Abrahamson, Matilda Meyer, Isabella Abrahamson and Flora Peiser.

The whole class visited Dr. Messing at his residence during the afternoon, where Reinsteint presented the Reverend gentleman with a rich pair of silver flower vases, to which a suitable acknowledgment was made by the recipient.

We have noticed among the crowd of the German "man-of-war" (Hath), now in our harbor, several co-religionists.

ROUMANIA.

The shameful verdict, through which a number of innocent Roumanian Israelites were condemned to several years imprisonment, has lost a great deal of its power inasmuch as Prince Charles, has two of the victims, Goldschlager and Rabbi Brandes, wholly released from prison and mitigated the sentence of the others. The following is the decree of the Prince through which the pardon was granted:

CHARLES I., by the grace of God and the will of the nation, Prince of Roumania. According to the report of our Minister of State of the Department of Justice No. 6300. Considering his recommendation and the facts:

In virtue of our prerogative accorded by Art. 93, Sec. 5, of the Constitution, It is decreed and we hereby decree:

Art. 1. We pardon David Goldschlager and Rabbi Alter Brandes of the punishment in prison, to which they were condemned by the jury of Bazen, after the decision, No. 9, 1872.

Art. 2. We commute the punishment of reclusion, by which were condemned by said sentence the individuals, Hiam David, Israel Weissmann and Abraham Priesmann, to two years of correctional imprisonment.

Art. 3. Our Minister Secretary of State of Department of Justice is charged with the execution of this our decree.

CHARLES.

Minister Sec'y of State, Dept of Justice, George Costi Fouu.

It was very likely that the action of Prince Charles would not be received with great joy by the extreme party, the cause of all the Roumanian troubles, its partisan organs are therefore very severe on the Prince, the *Telegraph*, a Bucharest Journal, for instance speaks thus: "This pardon has given courage to all the Jews and all the strangers. Every foreign vagabond can now enter our churches, profane them, steal holy vessels, break the images, and desecrate all that we hold dear in our temples, for those strangers know that if put under trial, immediately will come the American Consul threatening the Roumanian Ministers, when they will immediately set free the culprits."

Already, the rumor has been spread that, a day after the liberation of the prisoners of Vacest, on the eve of the publication in the *Moniteur* of the decree of the pardon, some Jews had penetrated into the church of St. George, while two others were waiting outside to receive the objects; being discovered by the agents of police, were apprehended in the act and conveyed to prison.

If this report be true which circulates in the town, then the tree planted by Mr. Costa Fortu, upon the demand of the American Consul, has already begun to bring forth fruit. The decree given in the *Moniteur* is followed by a long report of the Minister of Justice. The space lacking, we have only room for the decree from which every Roumanian can convince himself, whether these Ministers are representatives of the nation.

We learn through our exchanges, that the Russian Consul who, our readers will remember refused to sign the protest of the united Consuls against the proceedings at Bazen, for the reason, he had no instruction from his government, finally protested personally, after having received orders, from Prince Gortschakoff.

The latest news tells us, that Karl Granville proposed a conference of the great powers, to take joint measures in regard to the Roumanian Israelites. Prince Gortschakoff answered in the name of the Emperor of Russia, that although the Emperor had the fullest sympathy with the Roumanian Israelites, he could not consent to such a policy. Karl Granville proposed, for this would give liberty, give impulse to the so-called Eastern question. He would rather make the proposition to direct an address to Prince Charles of Roumania, in which he should be asked, what guarantees he could give for the protection of his Jewish subjects.

A PLEASANT AFFAIR.

One of those pleasant affairs which tend to make home life so enjoyable and are a source of unalloyed pleasure to all who participate in them, took place Wednesday evening last, at the newly erected residence of Mr. W. Caro, on Hayes street. The evening had not advanced when the spacious parlors were crowded by ladies and gentlemen friends of the house, who were warmly welcomed by Mrs. and Mr. Caro, and to whom in a few well chosen words had been extended a most cordial welcome, and also, to the surprise and pleasure of all, took occasion to announce the betrothal of his sister-in-law Miss Fox, a most estimable and accomplished lady to Mr. Seager, a successful merchant, who has risen in life by his own untiring industry, and whose rare social qualities have endeared him to all who have the pleasure of his acquaintance. Many were the congratulations and good wishes showered upon the young pair by their friends. Champagne flowed freely and the good things of life were partaken of with relish. Dancing was then enjoyed in and it was in the wee small hours before the assemblage separated, carrying with them sweet remembrances of the happy time enjoyed at this Grand House Warming.

ORIENTALS.—The soiree dante of the Oriental Club, which took place last night at Pacific Hall proved a grand success indeed. The attendance was select, the music splendid, and all participants enjoyed themselves highly. Great praise is due to the committee of arrangements for the successful carrying out of the pleasant affair.

THE re-opening of the well known Academie Parisienne, conducted by Mme. Forster at 912 Sutter street, will take place on July 8th.

THE SETTLEMENT OF THE JAWS IN NORTH AMERICA.

By CHARLES F. BART, L. D. D.

(CONTINUED.)

The City was captured by the English in 1664, and its name changed to New York. For half a century afterwards very little is to be found respecting the Jewish residents. Their increase in numbers was very moderate for the reason, probably, that few of their persanians emigrated to the Colony, after the Government passed into the hands of the English. In 1683 an act was passed by the Colonial Assembly for the naturalization of foreigners, but it offered no advantage to them, as it was limited to those professing Christianity.

In 1685, Saul Brown, a merchant who had come from Newport and settled in New York, complained to Governor Dongan, by petition, that he had been interfered with in his trade under an existing municipal regulation. The Governor referred Brown's petition to the Mayor and Common Council, who declared that no Jew could sell by retail in the City, but might by wholesale, if the Governor would fit to permit it. There was a previous regulation that no one but burghers or freemen could sell by retail, and this was equivalent to holding that no Jew could become a burgher or freeman of the City. The privilege to sell by wholesale, however, must have been conceded to Brown, for he was for many years afterwards a prominent merchant.

In 1688 a Charter of Liberties and Privileges was adopted by the colonial legislature which, among other provisions, declared that "no one should be molested, punished, disquieted, or called in question for his religious opinions, who professed faith in God by Jesus Christ," but that all such persons should, at all times freely have and enjoy their judgments and consciences in matters of religion throughout the province, which was extending religious freedom to all but Jews. The Charter was regarded as a great public triumph, and the inhabitants of the City were summoned by sound of trumpet to assemble and hear it publicly read in front of the City Hall in presence of all the city and colonial authorities.

Two years afterwards, 1690, the Jewish residents who must have heard a good deal about the religious freedom secured by this charter, petitioned Governor Dongan "for liberty to exercise their religion," probably unaware that the provision in the charter did not apply to them, or perhaps, supposing that the Governor had the power independent of this provincial statute. In the formal written instructions of James, Duke of York, afterward James II., the Governor Andrew, who had succeeded Dongan, the Governor was required "to permit all persons of what religion soever, quietly to inhabit within the government, and to give no disturbance or inquietude whatsoever for or by reason of their differing in matters of religion." But this important provision was left out in the written instructions to Governor Dongan, which may have been the reason for his adopting the course which he did, which was to refer the petition to the Mayor and Common Council of New York, by whom it was considered, and their decision is recorded in these words: "that no public worship is tolerated by act of assembly, but to those that profess faith in Christ, and therefore the Jew's worship not to be allowed."

When James, however, became king, a new copy of instructions was, in 1695, sent set to Dongan, in which this important promise was re-asserted, and they may have led to what afterwards took place, for it is certain that the Jews had a synagogue as early as 1695, and may have had it in 1691, for La Mothe Oudry, in his account of New York in 1691, enumerates the Jews as one of the sects, and then says that each sect had its church and freedom of religion. Dongan, who was one of the best Governors the colony ever had, was a very liberal-minded man, and it is very probable that he may, when his new instructions came out with this clause restored, have granted to the Jewish residents this privilege they asked for it may, in consequence of the restoration of the particular clause, have been conceded during the temporary rule of La Mothe, or by the succeeding Governor Slaughter or Fletcher. The synagogue referred to, which I suppose to have been the first upon the Continent of North America, was on the south side of the present Beaver street, in the middle of the block between Broadway and Broad street. Its assistance in 1695 and its location is established by a description of New York, written by Rev. John Miller, Chaplain to two English Garricks, in which description he affixed a plan or map of the city, in which the position of the public buildings, and especially all the religious edifices, were carefully indicated as they existed in 1695.

In the text of the work Miller gave a tabular statement of the different religious denominations; the number of each, and the name of the minister; from which it appears that the Jewish congregation consisted of twenty families and the name of the minister was Saul Brown. This was the merchant already referred to, who in 1685 was not allowed the burgher privileges, and as he was carrying on business in 1685 as a merchant, and for several years afterwards it is presumed that he was not a regular minister, but what is known in Jewish congregations as a reader. The building used as a synagogue must, from the indications upon the map, have been a small one. It was possibly nothing more than an ordinary house, converted into a place for public worship, as was the case at the time in respect to the religious edifices of several other of the smaller denominations. It is represented on the map as corresponding with the building in the next street to it, used by the French Protestants, which was a very humble edifice. Saul Brown was succeeded by Abraham D'Lucena. Lucena was also a merchant. It appears, however, that in 1710 he petitioned Gov. Hunter, to be exempted, as minister for the Jews, from all offices and duties, civil and military. I cannot say whether his application was granted or not, but he carried on business afterwards as a merchant, having been concerted with others in furnishing provisions for the expedition against Canada in 1711.

(TO BE CONTINUED.)

THE ESCAPE OF NUS.—Miss Edith O'Gorman will lecture next Tuesday evening at Platt's Hall, on which occasion, we understand, she will give names, dates, facts and circumstances which cannot be denied; she has had a personal experience of the most thrilling character, some chapters of which she will relate.

THE BOARD OF DELEGATES OF AMERICAN ISRAELITES.

Proceedings of the Annual Session.

THE REPORT OF THE EXECUTIVE COMMITTEE.

ROUMANIA.

(CONTINUED.)

What was to be done? The community of Bucharest suggest a law which shall impose upon the city, where outrages are committed, the penalty of repairing damages and making restitution. The excesses are charged upon the Roumanian element of the population of the city, and the fact of the proximity of Vichow to Odessa—the great Russian city, not seventy miles off—is suggested as illustrative of this idea. Trade jealousy, popular fanaticism, may be instanced as contributing causes. But the single remedy is undoubtedly to confer upon the Jews of Roumania equal rights with other residents. There must be no discrimination against them. Unless protected by the moral force of equality before the law they are at the mercy of their assailants, whether Roumanian or Bulgarian.

Let us hope that the coming year will tell of their complete emancipation.

The visit of Prince Alexis of Russia to the United States, was suggested to the Committee as a fitting occasion for the presentation of an address alluding to the condition of the Israelites in some districts of the empire. It was intimated, however, that his visit to this country was "an unofficial capacity." As the young man is credited with a superior share of intelligence, and with liberal sentiments, it is not improbable that his visit to America inspired him with great respect for free institutions, and with the truth of the principle enunciated by the President of the United States, in his note to the Emperor, three years ago, that a people become useful citizens in proportion as they enjoy the rights of man.

THE WEST RUSSIAN EMIGRANTS.

There has been no suspension of emigration since our last report, but advisers have been received from Koenigsberg, that a resumption may be expected this summer. The fund in the Treasurer's hand, remains as at the date of last report, with the exception of an addition of an addition of \$240 for interest received, and the expenditure of \$658.98, for additional relief extended some needy emigrants. The balance in the Treasurer's hands is \$4,347.77. It is with great pleasure that the Committee report the excellent character of the emigrants despatched by the Koenigsberg authorities. They have not been a burden upon local charities; but, with the help furnished by the Committee on their arrival, they soon established themselves in industrial pursuits, and have merged in the mass of residents to whom America ever extends a welcome.

The Committee renew the recommendation, that a plan be matured for supervising the reception and settlement of Hebrews forced by persecution to abandon their homes in Eastern Europe, and looking to our country as a beacon of hope. Intelligent action upon this subject is demanded by consideration for ourselves, as by a desire to substantially benefit our oppressed race.

Bearing in mind that the early colonists of our country were mainly religious refugees, we have their example and their aspirations to sustain and encourage us in vigorous and enlightened measures for the benefit of emigrants.

BAGDAD.

An appeal having been received from the community at Bagdad, also suffering from famine, the committee sent to the Rev. Dr. Adler of London, a contribution of fifty dollars, and were subsequently informed that the distress had entirely ceased, and further aid would not be required.

THE UNIVERSAL ISRAELITE ALLIANCE.

The relations of this Board with the "Universal Israelite Alliance," interrupted by the late war, have been resumed, and the institution having in view the like object—the elevation of the Hebrew people wherever their social or political condition demands the intervention of their brethren—will continue to co-operate. The membership of the "Alliance" has somewhat diminished; but happily, its officers have not been obliged to relinquish any of the noble plans of education which were contemplated. The schools in Africa, Turkey, and Asia Minor, are progressing; and the "Agricultural School at Jaffa promises to be the proudest monument of the energy and thoughtfulness of the "Alliance."

THE ANGLO-JEWISH ASSOCIATION.

A branch of the "Alliance Israélite Universelle" has been organized in England, and embraces among its founders some of the most able and influential Hebrews of that country. The "Anglo-Jewish Association" has promptly and warmly acted upon the suggestion of this Committee in relation to the Roumanian question. The association will co-operate earnestly and intelligently with the "Alliance," this Board, and other organizations having the like objects in view, and the Executive Committee take pleasure in stating the relations already formed.

(TO BE CONCLUDED IN OUR NEXT.)

S. F. OLYMPIC CLUB.—A Picnic and Excursion on a grand scale, under the auspices of the above well known Gymnastic Association, will take place on Saturday next, at Belmont Park. Gymnastics, Skating, Games for Prizes, and Dancing in the Pavilion to Ballenberg's Music, will take place. The greatest care has been taken to make this picnic a most enjoyable, and the attendance a most select one.

CIRCUS.—This source of enjoyment for the public is drawing to a close as the circus will leave us next week. Saturday afternoon next, the last matinee will take place, therefore all who have not witnessed the really extraordinary feats of horsemanship, acrobatic, etc., should not lose this last opportunity.

S. F. ART ASSOCIATION.—Tuesday evening next, June 18th, the Art Association will open their new rooms 313 Pine street, by a grand reception, and their first annual exhibition. In their next number we will give an extended notice of works of Art exhibited.

Fairbank's Scales are the best and only reliable Scales in this country, and should be kept in preference to any other.

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 Goods delivered to any part of the city.

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WILL CONTINUE AS HERETOFORE TO SEND all kinds of reliable
Farm Hands, Miners, Mechanics, Laborers, Servant Girls, Etc., Etc.

To all parts of the city and country.
Employers are requested to give full particulars as to wages offered, the duties to be performed, the proper route to destination, the cost of fare, etc.
Great care will be taken in filling orders and making selections from applicants.
The high character the Labor Exchange has enjoyed for Efficiency and Honesty of Purpose, Will be strictly maintained by its former Manager.
A. SEERHENDLKE, 637 Clay street,
Next to Kohler, Chase & Co's.

RELIEF FOR THE SUFFER-
ING!
Why employ a Corn Doctor when the worst Corns and Bunions can be cured by using the only reliable "Remedy"? Ask for HALL'S REMEDY for Corns and Bunions.
Also, HALL'S TONIC ANTI-BILIOUS PILLS, a Sovereign Remedy for Indigestion, Heartburn, Constipation, Headache, Etc.
For sale at the Apothecary of
F. RIDER, Sole Agent,
S. E. corner Bush and Dupont sts., San Francisco.

H. LOWENBERG,
ATTORNEY & COUNSELLOR AT LAW
Notary Public and Commissioner of Deeds,
Deutscher Konsulat und Notar.
300 Montgomery street,
Between California and Pine, San Francisco.

Save \$40! Why Pay \$80?
THE IMPROVED
HOME SHUTTLE
Sewing Machine,
PRICE \$40.
This Machine has no superior for family use. It uses a shuttle and straight needle, and makes the lock stitch. It is simple and easy to understand and light to run. Call and see it, or send for a circular. Agents wanted.

F. W. HAINES, General Agent, 17 New Montgomery street, Grand Hotel Building. Also, Agent for SAPP'S WALKING MOTION TREADLE, the only anatomically constructed treadle in use. Call and see it.

McINTYRE, BROSIUS & CO.
Successors to Althoff & Buhle.
Book Binders, Paper Rulers,
AND BLANK BOOK MANUFACTURERS,
No. 423 Clay street and 412 Commercial street,
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ROBERT P. CHASE,
Physician and Surgeon,
OFFICE AND DWELLING,
No. 528 Howard street, bet. 4th and 5th
SAN FRANCISCO.

EMIL MARKS,
Dealer in all kinds of
HATS AND CAPS,
No. 144 THIRD STREET,
Near Howard, San Francisco.

Hats cleaned and trimmed at the lowest price.

EMIL MARKS,
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Near Howard, San Francisco.

Hats cleaned and trimmed at the lowest price.

EUREKA
BOWLING SALOON,
No. 416 FINE STREET,
Under the California Market, San Francisco.

The best American and German bowling alleys at the disposal of the public.—The nine-pin play known as the best remedy for indigestion, etc. Call and judge for yourself.—The best Liquors and Cigars are always kept at the bar.
JOSEPH KAHN.

Plumbing, Gas & Steam Fitting
NO. 927 LARKIN STREET,
Between O'Farrell and Geary, San Francisco.

Jobbing and Repairing promptly attended to.
RUDDOCK & HALEY.

W. TABER.

DUDIN FRERES & CO.,
541 Market street, SAN FRANCISCO.
IMPORTERS OF
Laces, Embroideries,
Lama Lace Shawls, etc.

SCHULTZ & VAN BARGEN,
Importers and Dealers in
Wines, Brandies,
AND ALL KINDS OF
FOREIGN AND DOMESTIC LIQUORS;
Southeast Cor. California and Front streets
SAN FRANCISCO.

Sole Agents of the celebrated DAVENPORT WHISKY.

H. LOWENBERG,
ATTORNEY & COUNSELLOR AT LAW
Notary Public and Commissioner of Deeds,
Deutscher Konsulat und Notar.
300 Montgomery street,
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San Francisco.

ROBERT P. CHASE,
Physician and Surgeon,
OFFICE AND DWELLING,
No. 528 Howard street, bet. 4th and 5th
SAN FRANCISCO.

For a glass of good pure wine or liquor go to "The Conservative." Dave, the ever smiling host, will give you a hearty welcome.

Our readers will be interested to know that our friend, Dave, has been appointed General Agent for this Coast, and will give all necessary information by inquiring at his office, 319 California street.

For the very best and finest jewelry, go to Tucker & Co.

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TO WHOM IT MAY CONCERN:—It is a sad thing to pass through life only half alive. Yet there are thousands whose habitual condition is one of languor and debility. They complain of no specific disease; they suffer no positive pain; but they have no relish for anything which affords mental or sensual pleasure. In nine cases out of ten this state of lassitude and torpor arises from a morbid stomach. Indigestion destroys the energy of both mind and body. When the waste of nature is not supplied by a due and regular assimilation of the food, every organ is starved, every function interrupted.

Now, what does common sense suggest under these circumstances of depression? The system needs rousing and strengthening; not merely for an hour or two, to sink afterward in a more pitiable condition than ever (as it assuredly would do if an ordinary alcoholic stimulant were resorted to), but radically and permanently.

How is this desirable object to be accomplished? The answer to this question, founded on the unvarying experience of a quarter of a century, is easily given. Infuse new vigor into the digestive organs by a course of Hostetter's Stomach Bitters. Do not waste time by administering temporary remedies, but wake the system up by recuperating the fountain-head of physical strength and energy, the great organ upon which all the other organs depend for their nurture and support.

By the time that a dozen doses of the great vegetable tonic and invigorant have been taken, the feeble frame of the dyspeptic will begin to feel its benign influence. Appetite will be created, and with appetite the capacity to digest what it craves. Preserve until the cure is complete—until healthy blood, fit to be the material of flesh and muscle, bone and nerve and brain flows through the channels of circulation, instead of the watery pabulum with which they have heretofore been imperfectly nourished.

As it is the physician's duty to prescribe the proper medicine, so it is the duty of the patient to take it. Hostetter's Stomach Bitters is the only medicine that will cure the dyspeptic.

Gründliche Prüfung hat mich zu dem Schluss geführt, dass Hostetter's Stomach Bitters ein sehr wirksames Mittel ist, um den Verdauungsapparat zu stärken und die Gesundheit zu fördern. Ich habe es schon mehreren Malen an mir selbst und an anderen probirt, und jedes Mal mit dem besten Erfolge. Ich kann es daher mit vollem Recht empfehlen.

HOLLOWAY'S PILLS AND OINTMENT.—Scruffy and Diseases of the Skin—Fever, restless sleep, foul stomach, tainted breath, languor, depression of spirits, always attendant on the worst cases of cutaneous eruptions, are speedily and radically removed by these medicines—the Ointment cleanses the skin, and the Pills purify the blood, stimulate the liver, and promote digestion. 25 cents per box or pot.

—Durch die Kasse und Verschleißigkeit der Lebensversicherungsgesellschaften in den Vereinigten Staaten, ist es den Einzelnen, die ihr Leben zu versichern wünschen, außerordentlich erschwert, diese Compagnie zu finden, die sie sich mit Sicherheit anvertrauen können. Ein guter Rath in dieser Beziehung wird daher von Allen mit Dank aufgenommen werden. Die Aumerkungen aller, die ihr Leben versichern wollen, möge unser Rath nach vor allem auf die Germania Life Insurance Co., General-Agent Julius Jacobs, 319 California Straße, gerichtet sein, da diese Compagnie eine ebenso sichere fundirt als in allen Beziehungen reelle ist, und ihren Kunden die beste Garantie bietet.

—Serr Hugo Hoff hat den früher von Chevalier & Neumann gehaltenen deutschen Drug Store, North West Ecke Sutter und Kearnystr., mit einem völlig completen Lager von Drogen, Medicamenten und Luxus-Artikeln eröffnet und wird denselben vom Publikum nach Verdienst patriotisch werden, da seine sammtlichen Waaren prima Qualität sind. Besuche werden in diesem Drug Store aus das aller sorgfältigste pubertirt.

AN ESTABLISHED REMEDY.—Brown's Bronchial Trochies are widely known as an established remedy for Coughs, Bronchitis, Hoarseness, and other troubles of the Throat and Lungs.

If you desire rosy cheeks and a complexion fair and free from Pimples, Blisters and Eruptions, purify your blood by taking Dr. Pierce's Golden Medical Discovery. It has no equal for this purpose.

SUPREMACY GAS.—The gas manufactured by the Metropolitan Gas Company from California Petroleum, gives better light than the gas of any other company, and should be used by all our readers. Most of the principal buildings in this city are already lighted by the Metropolitan Gas Company, and all who are using it, recommend it highly. Orders can be left at the office, 304 Pine street.

—Pleas & Perl, 418 Clay street, sell all kinds of foreign and domestic wines and liquors, best quality, at lowest rates.

—Patronize home manufacture by using Mayer Babcock & Co's ground pomice rotten stone and California polish, which is superior to the best imported.

—The best Roasted and Ground Coffee on this Coast, also Spices, Vinegar and Mustard, is manufactured at the Eagle Coffee Mills of Emil Loeven & Co, 520 Front street. Ask your grocers for these brands and you will get a superior article.

—Messrs. Smith, Brown & Co., No. 307 Sacramento street, manufactures the best lard and superior sugar cured hams and bacon, which they sell on reasonable terms.

—California dairy produce can always be found at lowest rates, by Stuart & Elder, 264 Front street.

—D. Jones, wholesale dealer in general merchandise and wines, etc., corner Twelfth and Folsom streets, etc., keeps only the best articles at lowest rates. Give him a call.

—We call the especial attention of country merchants to the card of William Pickett, which will be found in our advertising columns.

—Butter, Cheese, Eggs etc. always fresh and of the best quality can be had at reasonable rates of F. M. Toner & Co., 20 Occidental Market.

JEWELRY PARLORS.—The most suitable presents of watches, diamonds, jewelry or silverware, can be had at the lowest rates, of H. Zacharias, No. 534 Kearny street.

CHAS. WALTER,
Ornamental Book and Card
PRINTER,
ENGRAVING & PLATE-PRINTING,
Paper Ruling, Etc., Etc.
115 KEARNEY STREET.

Room No. 11, First Floor, Near Post.

RUPTURE.

TO WHOM IT MAY CONCERN, March 15th, 1872.

TO WHOM IT MAY CONCERN:—IN THE month of June 1871, I was ruptured and after being pronounced so by Drs. NORTON and MURPHY of this city, I went to the MARSH TRUSS CO. here I had one of Dr. MARSH'S PATENT RADICAL CURE TRUSSES, applied by Mr. W. T. BOGERT, and under his special attendance was cured and pronounced so by the same eminent Surgeons here. I endured very much before using their Truss, but after a half a year considered it "A thing of beauty" and now "A joy forever." I fully endorse the Doctor's Truss, and am confident that Dr. W. T. BOGERT will make a sure cure in most cases of Rupture. Any one doubting that Rupture can be cured, can address a few lines to me and I will convince them differently.

LOUIS P. ECKHART,
With Louis Strasser, cor. Fifth & Walnut streets.

MR. BOGERT, who has charge of the Marsh Truss Co. here, can be found at his office, 513 Montgomery street, corner Commercial, where he is prepared to treat all cases, and give satisfaction.

THE EUREKA RANGE.
The Best Adapted
The Handsomest, and
Most Perfect Range
in use.

A PERSONAL EXAMINATION OF IT WILL convince anyone, that it is really the

Best Cooking Apparatus
yet offered to the public.

For Sale by
LOCKE & MONTAGUE,
Manufacturers of
The Improved French Range.

Importers of
Stoves and Metal.
112 and 114 BATTERY ST.,
SAN FRANCISCO.

MRS. RIORDAN,
Wholesale and Retail
MILLINERY
ESTABLISHMENT,
134 Kearny street,....One door from Sutter,
SAN FRANCISCO.

TO THE PUBLIC.
Having taken Stalls Nos. 43 and 44 California Market, I take pleasure in announcing that on and after May 8th, 1872, I shall offer a choice stock of
Poultry, Eggs, Butter and Cheese,
And shall sell at the Lowest Market Price, as they are sent to me every day from my own ranch. Goods delivered free of charge.

DAVID CURRY,
Stalls 43 and 44 California Market, S. F.

German Boarding House
—OF—
G. BAUER,
No. 19 Belden street,....near Pine.

I beg leave to inform my friends and acquaintances as well as the public in general, that my boarding house has been removed to the above named place, and I shall regard it as my duty to serve my guests at this new place as satisfactorily, as I did at the old one. The new boarding house has been greatly enlarged, so that everyone may find there a comfortable home. Single meals, including a glass of beer, 25 cts. Everything is cooked at my house after German style. Please give me a call.
G. BAUER.

GOTTHARD KOEHLER. CHARLES AUG. RITTER.
KOEHLER & RITTER

San Francisco Screw Bolt Works,
13 and 15 Drumm street.

PHELPS BROTHERS, Proprietors,
MACHINE, BRIDGE AND CAR BOLTS,
SET AND LAG SCREWS,
Turnbuckles, Nuts, Washers and Plates.
Bolts made to order for Bedsteads, Pianos and Billiard Tables.

STANGE & HINK,
DRY GOODS STORE,
NO. 38.....THIRD STREET.

WE BEG LEAVE TO INFORM THE PUBLIC THAT WE HAVE OPENED OUR NEW STORE AT THE ABOVE ADDRESS. We are now receiving a large stock of Dry Goods, and are prepared to sell at the lowest prices. We are also receiving a large stock of German Household Goods and Fancy Articles of every description.

LIBBY & SWETT,
Publishers, Importers and Dealers in
BOOKS, STATIONARY,
SCHOOL FURNITURE, ETC.
NO. 5.....NEW MONTGOMERY ST.,
Grand Hotel Building, San Francisco.
Dorville Libby. Frank H. Swett.
J. L. HEPPNER,
Merchant Tailor
627 Sacramento street,
San Francisco.
Suits made to order according to the latest styles and at LOWEST RATES.
A large assortment of piece goods constantly on hand.

P. O. BRYAN. J. E. HODGKIN.
BRYAN & HODGKIN,
Carpenters & Builders.
Cor. New Montgomery & Howard sts.,
Olympic Building, San Francisco.
Jobbing promptly attended to.

THE LAKE HOUSE
—IN—
SAN JOSE.
This well known and popular resort is NOW OPEN for the reception of visitors and Boarders. Families will find this a perfect home to spend a few months.
MAGLOIRE BAYLE,
Proprietor.

ARTHUR B. STOUT, M. D.,
OFFICE, No. 25 Ellis street,....San Francisco.
HOURS, 12 M. to 2 P. M.

C. H. STOMBS. W. S. MILLER.
STOMBS & MILLER,
Successors to J. J. O'Shea,
PLUMBERS AND GAS FITTERS,
TIN, COPPER AND SHEETIRON WORKERS,
1322 STOCKTON ST., bet. Broadway & Vallejo,
CORNER SAN FRANCISCO.

All the leading Stoves and Ranges constantly on hand.
Stoves, Tin and Sheetiron Ware of every description constantly on hand and made to order at the lowest rates.
Metal Roofing, Plumbing, and General Jobbing done on short notice, in a workmanlike manner and at reasonable terms.

W. I. JEFFERDS,
Central Furniture
STORE,
1116 Market street,
Grand Central Market,
And 19 Third street, bet. Mason and Taylor,
SAN FRANCISCO.

New and Second-Hand Furniture Bought and Sold. Upholstering in all its branches. Cabinet work of all kinds done in the most practical manner. Particular attention given to Repairing and Restoring Spring and Hair Mattresses. Furniture Repaired and Varnished.

JOSIAH T. FINNEY,
CARPENTER,
107 S. GREEN STREET, NEAR STOCKTON.

CONTRACTOR,
107 S. GREEN STREET, NEAR STOCKTON.

Jobbing promptly attended to.

REMOVAL.
THE GLOBE
HAT STORE,
No. 136 Third street,....SAN FRANCISCO.

All kinds of Hats made to order, also cleaned and dyed. Very Bulk Dress Hats made to order in the latest style for \$5.

FLORENCE!
FLORENCE!
If there is a Florence Sewing Machine within one thousand miles of San Francisco not working well and giving entire satisfaction, if informed of it I will fix it without any expense to the owner.

SAMUEL HILL, Agent.
19 NEW MONTGOMERY ST.,
19 NEW MONTGOMERY ST.,
GRAND HOTEL BUILDING.

CALIFORNIA TATTERSALS,
N. E. CORNER
Sansome & Halleck streets,
SAN FRANCISCO.

A. M. BURNS & CO., Proprietors.
We are now prepared to receive Horses, Carriages, etc., for disposal, either at Auction or Private Sales. Also,
CARRIAGES TAKEN ON STORAGE
At Reasonable Rates.

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We are now prepared to receive Horses, Carriages, etc., for disposal, either at Auction or Private Sales. Also,
CARRIAGES TAKEN ON STORAGE
At Reasonable Rates.

REGULAR SALE DAY,
SATURDAY, 11 A. M.
Due notice will be given of the first sale. Send for a Circular.

A. S. CORTON,
Cooper and Tank Maker,
455 Main street,
Between Harrison and Bryant, San Francisco.

Tanks, Casks, Barrels, and Kegs, of every description made to order.
Repairing promptly attend to.

Dr. M. Rockman,
Physician, Surgeon and Accoucheur,
OFFICE—238 SUTTER STREET,
Near Dupont, above the Drug Store, SAN FRANCISCO.
Office Hours: 9 to 10 A. M., 2 to 4 and 7 to 8 P. M.

Dr. F. D. MULLER,
OCULIST & AURIST,
NO. 222 STOCKTON STREET,
Between Post and Geary, SAN FRANCISCO.

WATT & McLELLAN,
Commission Merchants,
FOR THE SALE OF
Wool, Grain, Hides, Tallow
Etc., Etc.
NO. 635 SANSOME STREET, corner Jackson,
SAN FRANCISCO.

Liberal advances made on consignments.

ALBERT C. NYE,
Importer and Dealer in
CARVED WALNUT, OVAL and RUSTIC
Picture Frames,
Chromos, Engravings and Photographs,
STATIONERY,
FANCY GOODS AND POCKET CUTLERY,
NO. 29 THIRD STREET,
Near Market,....SAN FRANCISCO.

A fine assortment of WALNUT BRACKETS a specialty.

SOMETHING NEW!
Meyer's Coffee Saloon!
608 Market street, near Third.

Has been changed from the formerly NUGOLE'S BILLIARD SALOON, after European style, to a true German and suitable place of amusement. To inviting all his friends and the public in general, the proprietor gives the assurance that everyone who will spend in his saloon an hour or so, will be served satisfactorily.

Mrs. BARRINGER,
NO. 54,
(Laf. of No. 630 Market st.), San Francisco.
Wholesale and Retail Agent for
Mrs. Curtis' First Premium Models.
Also, Teacher of her System of Cutting of all kinds of Garments.
Patrons Cut the Latest Styles from all parts of the world.

MOHELIE & MOHEL.
Box 2: APPLETON.
Chasan of Congregation Shari Zedek,
STOCKTON STREET SYNAGOGUE.

PRACTICAL MOHEL.
Near Stockton street,....San Francisco.
Best references can be given. Orders may be left from 8 to 6 P. M. in the Synagogue.
No charge to the Poor.

PACIFIC MAIL STEAMSHIP COMPANY
FOR NEW YORK via PANAMA
CABIN, \$100.....SECOND CLASS, \$50

LEAVE WHARF CORNER OF FIRST AND BRANNAN STS., punctually at twelve o'clock, A. M. on the 3d and 15th of each month, (except when otherwise ordered) on Sunday, then on Monday following, for PANAMA, connecting via Panama Railroad, with one of the Company's splendid steamers from ASPENWALL for NEW YORK.

June 18th—Steamer MONTANA..... Captain Nolan, calling at MANABUZO, AGUAPULCO and SAN JOSE DE GUAYMALA, and connecting with the Steamer HENRY CHAMBERLAIN via KINGSTON, JAMAICA. Steamer of the 3d calls at SAN JOSE DE GUAYMALA, AGUAPULCO and PUNTA ARENAS. Through tickets sold to and from Liverpool, Queenstown, Southampton, Bremen, Brest, Havre, Hamburg, Stettin, Copenhagen and Norway.

For Japan and China.
Steamers leave on the 1st of every month, punctually at noon, for YOKOHAMA and HONGKONG, connecting at Yokohama with the Company's Branch Line for SHANGHAI, via HIOGO and YAGUJIMA. July 1st—GRAT REPUBLIC, Captain Cobb. From this time forward, an Extra Steamer will be dispatched on the 15th of every month, when the sailing date falls on Sunday the Steamer will sail the preceding Saturday.

June 1st—Steamer ALASKA..... Captain J. M. Leachlan. Apply at the Pacific Mail Steamship Company's Office, at the WHARF, CORNER OF FIRST AND BRANNAN STREETS.
ELDERIDGE & IRWIN, Agents.

For the Holidays!
CHEAP CHINA AND CROCKERY STORE.
No. 15 Fourth street, near Market, SAN FRANCISCO.

All kinds of China Crockery, Glass Ware, Tin Ware, Lamps, etc.
Goods delivered free of charge to all parts of the city.—CHEAPEST STORE IN THE CITY.
Goods loaned at 8 cents on the Dollar.

Sparkling Rubies!
New Sabbath School Song Book!
An appropriate name for this neat, complete and most pleasing collection of musical gems, (about 150 of them), by A. HULL and H. SAUNDERS. Music, new, fresh, spirited! Price 36 cents.

"NEVER TROUBLE TROUBLE TILL TROUBLE TROUBLE YOU" is the title of a favorite Song by Wellman, 30 cts.

The Pilgrim's Harp.
Is the name of a compact book of 210 pages, which can be carried in the pocket, and yet contains a very large proportion of the most popular psalm tunes, spiritual songs, etc., etc. It would be difficult to compile a more convenient book for the Vestry, The Prayer Meeting, or Social Singing Meetings, by ASA HULL. Price 60 cents.

Every body likes "KISSING AT THE GARDEN GATE." Song. Loaves: 40

THE MUSICAL TREASURE
Continues to be a "Great Success." Great variety of the best Vocal and Instrumental Music. Price in Bds. \$7.50; Clo. \$5.00; Gilt \$4.00. The above Books and Pices sent, post-paid, on receipt of retail price.

OLIVER DITSON & CO., Boston.
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W. C. Doane. R. H. Eby. H. H. Gile. I. T. Doane. V. Hunter.
Doane & Co.
Importers and Wholesale Dealers in
Shoal-Water, Bay & Eastern

Oysters.
NO. 93.....CALIFORNIA MARKET,
SAN FRANCISCO.

REMOVAL.
WILLIAM CHRONAN, of olden, WALTER JOHNSON.
CHRONAN & JOHNSON,
Metal Roofers,
Copper and Sheet Iron Workers,
2023 Market street,....bet. Sixth and Seventh
SAN FRANCISCO.

Galvanized Iron Chimneys, Cornices and Gutters made and repaired.—Jobbing promptly attended to.

F. MOLONY,
Plumbing, Gas Fitting,
Copper, Tin and Sheet-Iron Worker,
Metal Roofing and General Jobbing done at short notice, and reasonable terms.
Manufacturer of Patent Chimney Tops and Ventilators.
No. 313 Sutter street,
Between Stockton and Dupont, San Francisco.

LANG & CO.

FOR THE BEST, PUREST AND CHEAPEST
WINE AND LIQUORS
LANG & CO.,
NOS. 8 AND 10.....MORTON STREET,
And to the Branch,
1006 MARKET STREET,....San Francisco.
Orders delivered to the house free of charge.

HUZZIHN,
Carpenter & Builder,
NO. 3 BELDEN STREET,
Between Bush and Pine, Montgomery and Kearny,
SAN FRANCISCO.

All kinds of Jobbing promptly attended to. Office neatly fitted up.

JAS. C. STEELE & CO.,
CHEMISTS AND APOTHECARIES

Manufacturers of
Steele's Wine of Peppine,
FOR INDIGESTION,
SARAPICUM, Tonic, Powders, The most
elegant medicine offered for sale, contains
nothing to injure the teeth, makes weak
Stomachs Glorious. A new and agreeable
compound of God-Liver Oil.
Davies' Pectoral Lozenges—The old and favorite
California Remedy for Coughs, Colds, etc.
Essence and Ointment for the Hair, Glyster
Lotion, for the Face and Throat, Remover
of Grease, and prevents Tan and Sunburn.
Anker-Pain-Expeller—For removing Grease and Paint
from the face, from Cuts, Bruises, etc., without
injury to the most delicate colors.
The above, with a full assortment of DRUGS,
CHEMICALS, PERFUMERY and FANCY GOODS,
can be had at STEELE'S, 521 Montgomery Street,
No. 521 Montgomery Street,
Between Clay and Commercial, San Francisco.

IF YOU WANT TO BUY
JEWELRY

OF EVERY DESCRIPTION,
SILVERWARE
WATCHES
DIAMONDS, Etc., Etc.

J. W. TUCKER & CO.
N. W. CORNER
Montgomery and Sutter sts.

H. ZACHARIAS,
Fine Watches, Diamonds,
JEWELRY, SILVER WARE, CLOCKS, ETC.
NO. 534.....KERNY STREET,
Bet. Sacramento and California, San Francisco.

B. BONNET & CO.,
THE PIONEER ASPHALTUM CO.
Office, 408, Room No. 3,
Northeast corner Montgomery and California sts.

B. M. ATCHINSON & CO.,
Butter, Cheese, Eggs, Lard, Pickles,
Honey and Cranberries.

A. Grimm,
Plumbing,
Steam, Gas and Water Pipes put up,
Bath Tubs, Water Closets, Copper, Zinc,
Sheet Iron Works.

J. BLAKE,
Merchant Tailor,
Between Stockton and Powell, San Francisco.

NEW MILLINERY STORE.
MRS. MARY JAMES HENRY
Fully and to the ladies of San
Francisco, that she has opened a splendid
New Millinery Store, at No. 7 Third Street, under
Narcissus Hotel, where all will always keep on
hand the latest styles of hats and bonnets, at low
prices.

MOMILLAN & KESTER,
SYRUPS, CORDIALS,
Bitters, Essences, California Wines, etc.,
No. 711 FRONT STREET,
Near Broadway, San Francisco.

W. ROSEBERRY,
Wines, Brandies,
Port, Sherry, Angelica, &c.,
No. 136 FOURTH STREET, San Francisco.

THE HEBREW

Zug halt. Der Offizier gab die Absicht
an, zu sprechen, und zu der nächsten Um-
gebung trat alsbald eine gewisse feierliche
Stille ein.
Kann ich den Gentlemen behilflich sein,
die Ordnung wieder so weit herzustellen,
daß sie in der Ausübung ihrer Pflicht nicht
behindert werden? fragte er vorsichtig.
Hätte in seinen Worten die leiseste Spur
einer Drohung oder auch nur eines Befehls
gelegen, würde das unfreudig die erste Ver-
antwortung zu einem Kampfe gewesen sein, bei
welchem gewiss andere Waffen als Häufte
und Wasserstrahlen zur Geltung gekommen
wären. Indem man aber seinen guten
Willen erkannte, wurde ihm auch von allen
Seiten guter Wille entgegengebracht, wel-
cher vorzugsweise darin seinen Ausdruck fand,
daß der auf der Spritze stehende Fahnen-
schwenter sich bereit erklärte, im Namen der
plötzlich sehr friedlich gewordenen Menge zu
antworten.
Reutenant lief er aus, und die nasse,
hellblaue Alasflagge beschrieb einen Kreis
in der Luft, dies ist die lustigste Nacht,
die seit Bestehen der großen, glorreichen und un-
teilbaren Republik über unsere gefegnete
Stadt hereingebrochen ist, und wie wir sie
angefangen haben, wollen wir als gewissen-
hafte Bürger sie auch beenden. Das
Variety Theater holt der Teufel ebenso gut
mit unsern Spritzen, als ohne dieselben; wir
brauchen uns also nicht zu überlegen. Wir
sind übrigens auch im Allgemeinen so lange
die friedlichen Bürger, wie man uns unge-
schoren läßt, und ich will verdammt sein,
wenn hier in der Stadt ein Gemetzel wäre,
hätte der weltliche Gottschalk dort sich nicht
als Friedensfürst betätigt und eingedrängt.
Verlangt das Weibsbild doch nicht mehr
als wir, und wir sind ja selbst in der Schrei-
bung in dem Hellenfeuer wie in der Hölle
erlösen lassen.
Er konnte gerettet werden, schaute die
vor ihm stehende Menge an.
Da hört Ihr, daß der schlafgertige Red-
ner auf der Spritze wieder an, sobald Ihr
den Rücken kehrt, ist der leidbare Teufel
los; nehmt daher diesen alten Alligator lie-
ber mit Euch, und Ihr sollt erleben, daß
wir mit dem Variety Theater umspringen,
wie mit der Heife Tabak.
Von Seiten des Redners bedurfte es nur
einer Andeutung, daß die Verhaftung der
Hefen nicht als eine Mißachtung des sover-
änen Volkswillens angesehen werden würde,
um die Constabler zu bestimmen, daß rasen-
de Welt rasch zu umringen und durch be-
ruhigende Worte und Hinweisung auf grö-
ßeres Unglück zum Mitgehen zu bewegen;
denn noch donnerte der Beifallsturm für die
gelungene Anrede durch die Straßen, da
grüßte der Offizier militärisch, indem er sei-
nen Reuten Marsch rief, und mit ihm zo-
gen die Constabler, über deren Köpfe das
elende Gemetzel der Bürger noch zum
einen guten Fuß emporragte.
Hurrah! fünfzigstündiger Cheers für Onkel
Sams reguläre Jungens, donnerte und
brauste es den sich Entfernenden nach, das
ist der Weg, Politik zu treiben, brüllte der
Redner bevor er von der Spritze sprang, noch
sein Abschiedsgruß den Constablern, und
dann geht's dem Variety Theater aus der
Besten.

Er hatte kaum ausgesprochen, da klapper-
ten die Spritzen die Schlauchmündungen rich-
teten sich die Straße abwärts, einen befegten,
jedoch kurzen, von betäubendem Geräusch
begleiteten Regen ergossen sie über die schei-
denden Constabler und Soldaten, dann aber
siegten und dampften die erlösten Giebel der
Häuser, und unter dem unablässig auf sie
einstürmenden Wasserstrahl.
Die Arbeit des Abgießens war wieder in
ein ruhigeres Geleise gerathen, da froh un-
ter einem kühnen, festeren, des zweiten
Hauses von der Brandstätte ein fester,
offenbar von Furcht erfüllter Mann hervortrat.
Ein langer Gehrock fiel ihm bis über die
Knie, ein weltliche Stiefel reichten
von unten herauf fast bis an die Kniehöf-
chen, das sonst noch von den Gliedern sichtbar,
das bewegte in höflicher Weise. Das
wohlgeputzte Haupt bedeckte ein grauer La-
bret, dessen breiter Rand ein gelbes, run-
zeliges, vor Entsetzen fast entartetes Antlitz
mit emporgedrehtem Schnurrbart und zier-
lich gestülptem Kinnbärtchen bedeckte. Es
war der römische Gladiateur, die schwächere,
wenn auch körperlich gewandtere Hälfte der
Kriegs.

Auch er hatte etwas aus dem Brande ge-
rettet, und zwar das Kaufhaus Kind, welches
er auf den Arm trug, es befand sich bittend,
seine klagende Stimme nicht zu laut zu erhe-
ben. Warte, habe ich zu der menschen-
freundlichen Handlung bewegt, vielleicht auch
die Hoffnung auf die mit klingender Münze
gleichbedeutende Dankbarkeit der Künftigen.
Den ersten Lohn für sein Verfahren fand er
darin, daß die Menge, die ihn schützten, da-
von nichts wußten, ihn bewachten und ihn
nicht, wie seine hehre Gemüthsart, zum Schick-
sal ihrer hohen Ehre wählten.

Die zwischen seiner Gattin und den Böh-
mannschaften sich abspielende Scene hatte
er zum größten Theil beobachtet und sich
während derselben immer tiefer in sein Ver-
steck zurückgezogen. Fast noch mehr als
Flammen und niederfallende Balken, fegte
te er die Blinde der Knieen und ihren er-
sten Jörn, der sich zu seiner großen Genug-
thung gegen die muthwilligen Spritzenente-
fehrt und dabei die gefährliche Schärfe ver-
lor. Zum Trauern und Jammern über er-
littene Verluste war ja noch immer früh ge-
nug.

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